The Seed Sower.

A Magazine for the Church, the School, and the Home.

VOL. II. (New Series.) NO. 2. FEBRUARY, 1904. PRICE ONE PENNY.

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Lines on Joseph Priestley.

Seer of the late-won renown,
Lo! we have crowned thee;
Stand with the heart of the town
Throbbing around thee:
Stand 'mid the fashion and pride,
Traffic and barter,
God-lit apostle and guide,
Champion, martyr.

What though the priest-ridden tribes
Feared thee and doubted;
Mocked thee with pitiless gibes,
Scorned thee and scouted:
Seer we acknowledge thee now,
Blessing thy mission;
Seer, with the luminous brow,
Hear our contrition.

Lo! from the land of thy grave
Come to our meeting,
Flashed o'er the waste of the wave,
Homage and greeting.
Nations an ocean disparts
Love has made neighbours,
Bless thee with reverent hearts,
Honour thy labours.

Boons of magnificent worth
Though thou did'st lend us,
Wring from the heart of the earth
Secrets tremendous:
Little thy miracles wrought
Thus could avail thee,—
Rather apostle of thought,
Prophet, we hail thee.

This was the strength of thy life,
This thy prevailing—
Ne'er in the thick of the strife
Blenching or quailing.
Truth is our destiny's goal,
Truth must be sought for:
Aye, and in anguish of soul,
Wrestled and fought for.

Thought is the lantern we hold:
Dogmas may crumble,
Proud superstitions of old
Totter and tumble!
Foes may deride us and hiss,
Friends may be chiding,
Yet to hell's blackest abyss
Follow her guiding.

Thou, in that land of delight,
Sweetly art resting,
We the black billows of night
Faintly are breasting;
Yet, though the gulf of the wave
Threaten to hide us,
Knowing our leader was brave,
Strength is supplied us.

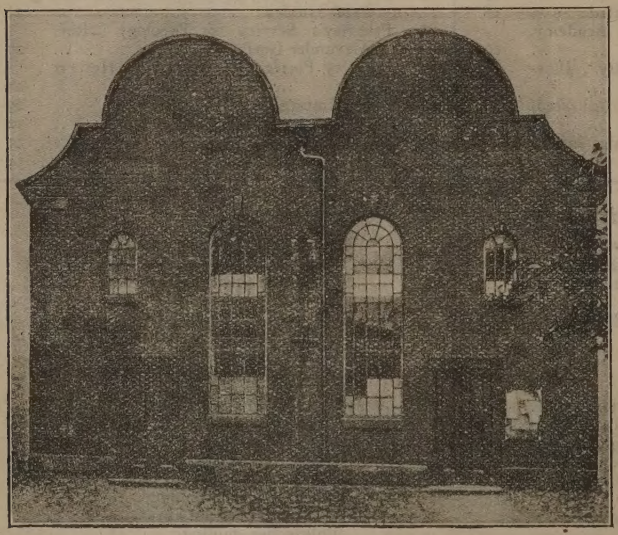
Seer of the late-won renown,
Lo! we have crowned thee;
Stand with the heart of the town
Throbbing around thee:
Stand 'mid the fashion and pride,
Traffic and barter,
God-lit apostle and guide,
Champion, martyr.

Written for the Unveiling of the Priestley Statue in Birmingham, August 1st, 1874.

Priestley at Nantwich,

1758-1761.

At Nantwich I found a good-natured, friendly people, with whom I lived three years very happily; and in this situation I heard nothing of those controversies which had been the topics of almost every conversation in Suffolk; and the consequence was that I gave little attention to them myself. Indeed, it was hardly in my power to do it, on account of my engagement with a school, which I was soon able to establish, and to which I gave almost all my attention; and in this employment, contrary to my expectations, I found the greatest satisfaction, notwithstanding the confinement and labour attending it.



PRIESTLEY'S CHAPEL AT NANTWICH.

My school generally consisted of about thirty boys, and I had a separate room for about half-a-dozen young ladies. Thus I was employed from seven in the morning until four in the afternoon, without any interval except one hour for dinner, and I never gave a holiday on any consideration, the red-letter days, as they are called, excepted. Immediately after this employment in my own school-rooms, I went to teach in the family of Mr. Tomkinson, an eminent attorney, and a man of large fortune, whose recommendation was of the greatest service to me; and here I continued until seven in the evening. I had therefore but little leisure for reading or for improving myself in any way, except what necessarily arose from my employment.

Being engaged in the business of a school-master, I made it my study to regulate it in the best manner, and I think I may say with truth that in no school was more business done, or with more satisfaction, either to the master or the scholars, than in this of mine. Many of my scholars are probably living, and I am confident that they will say that this is no vain boast.

At Needham I was barely able, with the greatest economy, to keep out of debt (though this I always made a point of doing, at all events), but at Nantwich my school soon enabled me to purchase a few books, and some philosophical instruments, as a small air-pump, an electrical machine, &c. These I taught my scholars in the highest class to keep in order, and make use of, and by entertaining their parents and friends with experiments, in which the scholars were generally the operators, and sometimes the lecturers too, I considerably extended the reputation of my school; though I had no other object originally than gratifying my own taste. I had no leisure, however, to make any original experiments until many years after this time.

As there were few children in the congregation (which did not consist of more than sixty persons, and a great proportion of them travelling Scotchmen), there was no scope for exertion with respect to my duty as a minister. I therefore contented myself with giving the people what assistance I could at their own

houses, where there were young persons; and I added very few sermons to those which I had composed at Needham, where I never failed to make, at least, one every week.

My engagements in teaching allowed me but little time for composing anything while I was at Nantwich. There, however, I recomposed my "Observations on the Character and Reasoning of the Apostle Paul."

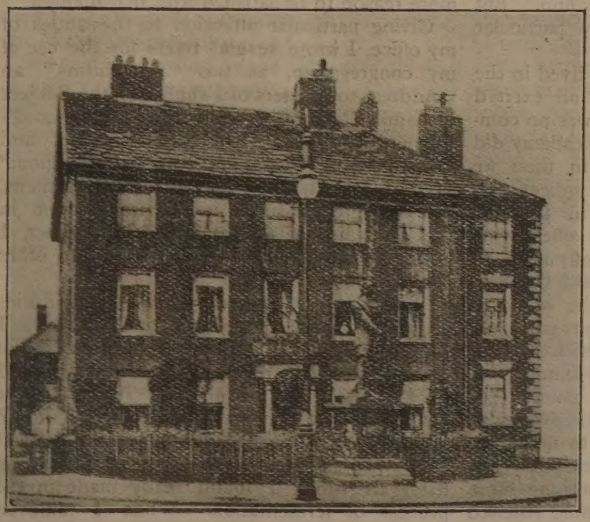
For the use of my school I then wrote an English Grammar on a new plan, leaving out all such technical terms as were borrowed from other languages, and had no corresponding modifications in ours, and to this I afterwards subjoined "Observations for the Use of Proficients in the Language."—*Autobiography.*

Priestley at Warrington,

1761-1767.

The academy at Warrington was instituted when I was at Needham, and Mr. Clark, knowing the attention that I had given to the learned languages when I was at Daventry, had then joined with Dr. Benson and Dr. Taylor in recommending me as tutor in the languages. But Mr. (afterwards Dr.) Aikin, whose qualifications were superior to mine, was justly preferred to me. However, on the death of Dr. Taylor, and the advancement of Mr. Aikin to be tutor in divinity, I was invited to succeed him. This I accepted, though my school promised to be more gainful to me. But my employment at Warrington would be more liberal, and less painful. It was also a means of extending my connexions. But, as I told the persons who brought me the invitation—viz, Mr. Seddon and Mr. Holland, of Bolton—I should have preferred the office of teaching the mathematics and natural philosophy, for which I had, at that time, a great predilection.

My removal to Warrington was in September, 1761, after a residence of just three years at Nantwich. In this new situation I continued six years, and in the second year I married a daughter of Mr. Isaac Wilkinson, an ironmaster, near Wrexham, in Wales, with whose family I had become acquainted in consequence of having the youngest son, William, at my school at Nantwich.



THE WARRINGTON ACADEMY.

Though at the time of my removal to Warrington I had no particular fondness for the studies relating to my profession then, I applied to them with great assiduity, and besides composing courses of lectures on "The Theory of Language," and on "Oratory and Criticism," on which my predecessor had lectured, I introduced lectures on "History and General Policy," on the "Laws and Constitutions of England," and on the "History of England." This I did in consequence of observing that, though most of our pupils were young men designed for situations in civil and active life, every article in the plan of their education was adapted to the learned professions. In order to recommend such studies as I introduced, I composed an essay on "A Course

of Liberal Education for Civil and Active Life. . . . With a view to lead the students to a facility in writing English, I encouraged them to write in verse.

After the publication of my "Chart of Biography" Dr. Percival, of Manchester, then a student at Edinburgh, procured me the title of Doctor of Laws from that University.

In the whole time of my being at Warrington I was singularly happy in the society of my fellow tutors, and of Mr. Seddon, the minister of the place. We drank tea together every Saturday, and our conversation was equally instructive and pleasing. I often thought it not a little extraordinary that four persons, who had no previous knowledge of each other, should have been brought to unite in conducting such a scheme as this, and all be zealous Necessarians, as we were. We were likewise all Arians, and the only subject of much consequence on which we differed was respecting the doctrine of atonement, concerning which Dr. Aikin held some obscure notions. Accordingly, this was frequently the topic of our friendly conversations. The only Socinian in the neighbourhood was Mr. Seddon, of Manchester; and we all wondered at him. But then we never entered into any particular examination of the subject.

Though all the tutors in my time lived in the most perfect harmony, though we all exerted ourselves to the utmost, and there was no complaint of want of discipline, the Academy did not flourish. It is possible that in time we might have overcome the prejudices we laboured under; but there being no prospect of things being any better, and my wife having very bad health, on her account chiefly I wished for a removal, though nothing could be more agreeable to me at the time than the whole of my employment, and all the laborious part of it was over. The terms also on which we took boarders, viz., fifteen pounds per annum, and my salary being only one hundred pounds per annum, with a house, it was not possible, even living with the greatest frugality, to make any provision for a family. I was there six years, most laboriously employed, for nothing more than a bare subsistence. I therefore listened to an invitation to take the charge of the congregation of Mill Hill Chapel, at Leeds, where I was pretty well known, and thither I removed in September, 1767.—*Autobiography.*

Priestley at Leeds.

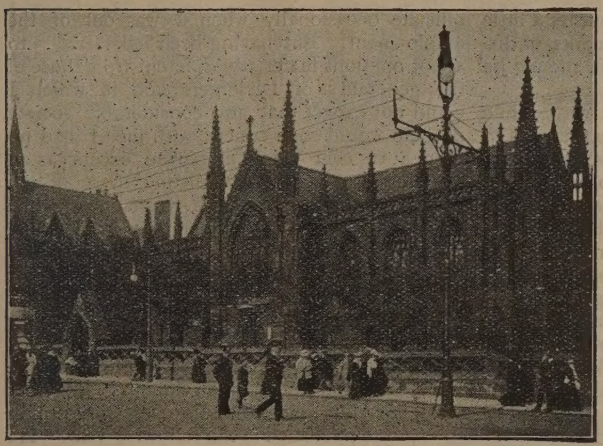
1767-1773.

At Leeds I continued six years very happy with a liberal, friendly, and harmonious congregation, to whom my services (of which I was not sparing) were very acceptable. Here I had no unreasonable prejudices to contend with, so that I had full scope for every kind of exertion, and I can truly say that I always considered the office of a Christian minister as the most honourable of any upon earth, and in the studies proper to it I always took the greatest pleasure.

In this situation I naturally resumed my application to speculative theology which had occupied me at Needham, and which had been interrupted by the business of teaching at Nantwich and Warrington. By reading with care "Dr. Lardner's Letter on the Logos," I became what is called a Socinian soon after my settlement at Leeds, and, after giving the closest attention to the subject, I have seen more and more reason to be satisfied with that opinion.

Giving particular attention to the duties of my office, I wrote several tracts for the use of my congregation, as two "Catechisms," an "Address to Masters of Families on the Subject of Family Prayer," a "Discourse on the Lord's Supper," and on "Church Discipline," and "Institutes of Natural and Revealed Religion." Here I formed three classes of catechumens, and took great pleasure in instructing them in the principles of religion. In this respect, I hope my example has been of use in other congregations.

But nothing of a nature foreign to the duties of my profession engaged my attention while I was at Leeds, so much as the prosecution of my experiments relating to *electricity*, and especially the doctrine of *air*. The last I was led into in consequence of inhabiting a house adjoining to a public brewery, where I at first amused myself with making experiments on the fixed air which I found ready made in the process of fermentation. When I removed from that house, I was under the necessity of making the fixed air for myself; and one



MILL HILL CHAPEL AND PRIESTLEY HALL.

experiment leading to another, as I have distinctly and faithfully noted in my various publications on the subject, I by degrees contrived a convenient apparatus for the purpose, but of the cheapest kind.

My first publication on the subject of air was in 1772. It was a small pamphlet, on the method of impregnating water with fixed air; which, being immediately translated into French, excited a great degree of attention to the subject, and this was much increased by the publication of my first paper of experiments, in a large article of the "Philosophical Transactions," the year following, for which I received the gold medal of the Society.

While I was at Leeds, a proposal was made to me to accompany Captain Cook in his second voyage to the South Seas. As the terms were very advantageous, I consented to it, and the heads of my congregation had agreed to keep an assistant to supply my place during my absence. But Mr. Banks informed me that I was objected to by some clergymen in the Board of Longitude, who had the direction of this business, on account of my religious principles; and presently after I heard that Dr. Forster, a person far better qualified for the purpose, had got the appointment.

At Leeds I was particularly happy in my intercourse with Mr. Turner, of Wakefield, and occasionally with Mr. Cappe, of York, and Mr. Graham, of Halifax. And here it was that, in consequence of a visit which, in company with Mr. Turner, I made to the Archdeacon Blackburne, at Richmond (with whom I had kept up a correspondence from the time that his son was under my care at Warrington), I first met with Mr. Lindsey, then of Catterick, and a correspondence and intimacy commenced, which has been the source of more real satisfaction to me than any other circumstance in my whole life.

I had two sons born to me at Leeds, Joseph and William, and though I was very happy there, I was tempted to leave it after continuing there six years, to go into the family of the Earl of Shelburne, now the Marquis of Lansdowne; he stipulating to give me two hundred and fifty pounds per annum, a house to live in, and a certainty for life in case of his death, or of my separation from him; whereas at Leeds my salary was only one hundred guineas per annum and a house, which was not quite sufficient for the subsistence of my family, without a possibility of making a provision for them after my death.—*Autobiography.*

Priestley in Birmingham.

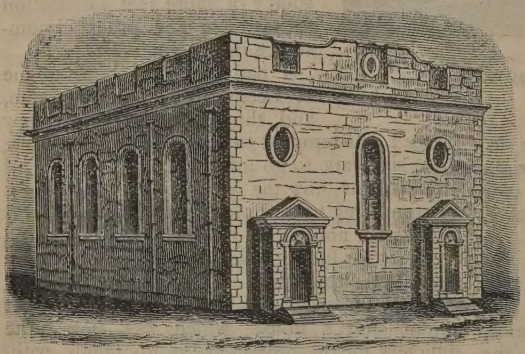
1780 to 1791.

For seven years before he came to Birmingham Dr. Priestley had lived with the family of the Earl of Shelburne, afterwards Marquis of Lansdowne, nominally as librarian, but really as a friend, having been recommended to him by Dr. Price as a person qualified to be a literary companion. He spent the summer time with his family at Calne, in Wiltshire, near his lordship's seat at Bowood, and a great part of the winter in his lordship's house in London. The reason for their separation, which took

place about the middle of 1780, appears a little uncertain; but Priestley noticed marks of dissatisfaction two years before he left, though he never understood the cause of it.

In his autobiography, which he wrote while living in Birmingham, he says that it was in consequence of the proposal of his brother-in-law, Mr. John Wilkinson, "who wished to have us nearer to him, that, being undetermined where to settle, I fixed upon Birmingham, where he soon provided a house for me."

He was now receiving generous pecuniary help from various friends, including Mr. Josiah Wedgwood and Mr. Galton, to enable him to continue his experiments and the publication of his theological and scientific works. He was



PRIESTLEY'S CHAPEL (THE NEW MEETING), BIRMINGHAM DESTROYED BY RIOTERS, JULY 14, 1791.

also in receipt of an annuity from Lord Shelburne under the arrangement made with him when he first went to live at his house.

It was in September or October, 1780, that Priestley, with his wife and three sons and a daughter, came to live in Birmingham. He tells us "I became an inhabitant of Birmingham in the year 1780 without any other view than as a proper situation for attending to my philosophical pursuits. . . . My original and favourite profession, however, was that of a Christian minister, in my opinion, the most important, useful and honourable of all others for which . . . I always had the strongest predilection, and in which I never failed to officiate occasionally when I was out of the employment. But having been led . . . to adopt opinions materially different from those of the generality of Dissenters and in which I could not expect that any considerable society of them would soon concur with me, I had no thought of ever being employed except as an occasional preacher, in assisting those of my friends whose congregations might not dislike my services. It was, therefore, with equal surprise and pleasure that, on Mr. Hawkes's resignation of his office of minister at the New Meeting in Birmingham I had an almost unanimous invitation to succeed him."

The invitation was accepted, and Priestley preached at the New Meeting for the first time after his election on Sunday, December 31st, in the afternoon, and the sermon was published in the following year. He had preached in the chapel on October 29th, soon after coming to Birmingham, the Rev. Samuel Blyth, whose colleague he became, having preached in the morning. It was a condition of his appointment that the congregation should have no claim upon him except on Sundays, the rest of the week being devoted to his philosophical and other pursuits.

Soon after his coming to Birmingham Dr. Priestley took an active and energetic interest in the management of the Birmingham Library, which had been founded in November, 1779. He wrote the advertisements and drew up a code of laws on the plan of a similar library at Leeds of which he had had experience. It was supported by subscribers, and for some years it continued to prosper, but the introduction of controversial works led to trouble. Priestley's "History of the Corruptions of Christianity," which had come out in 1782, was ordered for the library, though the doctor and his friends had previously rejected it, preferring to wait till the funds were sufficient to provide all sides of any question. Four of the clergy withdrew from the library in consequence, and Priestley said this was the first difference he had had with any of them. After a long controversy a vote of 91 to 53 decided in 1787 in favour of admitting controversial works. Priestley left the committee in 1790, though he continued to subscribe.

The Sunday School movement began in Birmingham in 1784, and at the end of two years there were 59 schools in the town and 2000 children in attendance, and they were supported by persons of all religious persuasions. The high Church party, not being satisfied that the children should go to whatever places of worship their parents should choose, a rule was made ordering the children to attend the worship of the established church and no other. The dissenters, after waiting to see if the rule would be rescinded, opened their separate Sunday Schools, the Old Meeting in 1787 and the New Meeting in 1788, and Dr. Priestley preached the first sermon on behalf of the New Meeting Schools in November, 1789. His son Joseph was among those who took an active part in the school work in its early days. Dr. Priestley devoted part of his Sundays to teaching the younger members of his congregation. During the last years of his life in Birmingham he distributed them into three classes, the first consisting of those from 5 or 6 to 10 or 12 years of age, the second of those from 10 or 12 to 16 or 18, and the third of those between 18 and 30. The first and last he instructed about nine months in the year, omitting the lectures when the days were shortest, as he attended the first of them before the morning service and the last immediately after the evening service. The middle class, which attended between the two services, he kept up all the year round. He taught his own catechism, Watts' Historical Catechism, Watts' Hymns for Children, and Scripture Geography by means of maps which he had drawn and engraved for the purpose; and to the third class he lectured from his "Institutes of Natural and Revealed Religion" and "History of the Corruptions of Christianity."

Miss Hutton speaks of his preaching when he first came to Birmingham. She says: "I look upon his character as a preacher to be as amiable as his character as a philosopher is great. In the pulpit he is mild, persuasive, and unaffected, and his sermons are full of sound reasoning and good sense. He is not what is called an orator; he uses no actions, no declamation; but his voice and manner are those of one friend speaking to another."

In 1787 he wrote his own memoirs and continued them afterwards down to 1795. He considered his settlement in Birmingham as the happiest event in his life, being highly favourable to every object he had in view, philosophical or theological. He believed the congregation to be the most liberal of any in England. He derived great pleasure from his membership of the Lunar Society, which he joined on coming to Birmingham. It was founded about 1766, and was an informal association of from eight to ten scientific men who dined at each other's houses once a month, at the time when the moon was full, exchanging views on matters relating to literature, science, and arts. Matthew Boulton, Dr. Erasmus Darwin, Dr. Withering, James Watt, and Samuel Galton were among the members.

Dr. Priestley published a large number of books and tracts while in Birmingham, the principal ones being "The History of the Corruptions of Christianity," "History of Early Opinions concerning Jesus Christ," "Lectures on History and General Policy, with an Essay on Liberal Education," "A General History of the Christian Church to the Fall of the Western Empire," "Familiar Letters to the Inhabitants of Birmingham," "Letters to Dr. Horsley," Archdeacon of St. Albans (spread over a period from 1783 to 1790), and some scientific works. In addition to these are a host of "letters" and sermons, and "A Book of Forms of Prayer and other Offices for the use of Unitarian Congregations," or Societies as they were then called. This book was intended for use by congregations whose funds were too small to enable them to pay a minister, and in the introduction Dr. Priestley gives reasons for forming such societies, and many useful hints on the subject. In 1790, in conjunction with Mr. Hawkes, he published a collection of Psalms and Hymns for the use of the New Meeting, having been commissioned by the congregation to provide a new collection for their use. It is mostly made up from the compositions of Watts and Doddridge a good deal altered.

It is pleasant to note that in July of the same year Dr. Priestley preached a Sunday School sermon at Warwick to a very crowded audience, among whom was Dr. Samuel Parr (Vicar of Hatton), and the next day he preached the

sermon at the ordination of the Rev. William Field (of Warwick), descendants of whom are still connected with the Church of the Messiah in Birmingham, and ministered to by successors of Dr. Priestley. The "charge" to the new minister was given by the Rev. Thomas Belsham.

We have now entered upon the closing months of Dr. Priestley's life in Birmingham, and we must shortly refer to a few of the events which culminated in the historic 14th of July, 1791. The question of the repeal of the Test Act had been much agitated both in and out of Parliament. It was usual on the 5th of November to give a discourse on some subject relating to religious liberty, and Priestley chose that of the Test Act, and at the request of the congregation the discourse was published. This was in 1789. The opposition of the clergy throughout England, and especially in Birmingham, was aroused, and the dissenters were charged with trying to overturn both Church and State. The Rev. Martin Madan (Rector of St. Philip's, Birmingham) published an inflammatory sermon on the subject, attacking the dissenters in general, and Dr. Priestley in particular, and he refuted these charges in his "familiar letters" to the inhabitants of Birmingham, replying at the same time to the Rev. Edward Burn (of St. Mary's), another clergyman who had attacked him in a series of letters.

Finally, on Thursday, the eventful 14th July, the Constitutional Society celebrated the anniversary of the fall of the Bastille by holding a public dinner at Dadley's Hotel at 3 o'clock. The company dispersed about 5, and two or three hours later a mob attacked the hotel, breaking the windows and damaging the furniture. They next destroyed the New Meeting, and another party of rioters destroyed the Old Meeting. Priestley's house now came under their fury, and he only made his escape a short time before they appeared on the scene. Want of space prevents our giving further details of this exciting time. The work of destruction did not cease till the arrival of the soldiers on Sunday, July 17th. Priestley got safely away and never returned to Birmingham. A few memorials of the great man remain at the Church of the Messiah, and some in private hands. We may mention his diary for 1754, beginning with April 29th, the earlier months being torn away; a hymn-book saved from the ruins of the New Meeting House; his sermon-case and a M.S. sermon in shorthand, preached at Leeds, 5th August, 1770; a writing-table and an oak chair; his "Early Opinions concerning Jesus Christ," in four volumes, with an inscription on the fly-leaf—"To Mr. A. Kenrick, from Dr. Priestley, as a grateful acknowledgment of his services in the late riots;" also his "History of the Christian Church," containing a similar inscription; and on the wall in the church is the marble tablet erected in the New Meeting soon after his death, with the inscription written by his friend, Dr. Parr, and the medallion beneath; and on the walls in the vestry are a coloured drawing of his house at Fair Hill (where Priestley Road now is), an engraving showing the house in flames being ransacked by a howling mob, the ground strewed with books and apparatus, and men drunk and drinking round a barrel of liquor; and a medallion portrait in plaster. Towards the end of the year Priestley published in Birmingham his "Appeal to the Public on the Subject of the Riots," giving his own account of them and what led up to them, with copies of handbills, addresses, &c. The Meeting House was rebuilt at a cost of £3000, of which £2000 was obtained from Government, and it was opened in July, 1802. HERBERT NEW.

Priestley in Philadelphia.

[From a Memorial Discourse delivered in the First Unitarian Church of Philadelphia, Pa., on Sunday, March 18th, 1888, by the Rev. Joseph May.]

In 1794 Priestley preached a sermon on Fast Day, in which he gave a review of his own course and of the persecutions to which he had been subjected, and announced his purpose of joining his family in America. As the time for his departure approached, testimonials of respect and regret poured in upon him. One of the most gratifying of these came from the University of Cambridge, and should still, I think, be a precious heirloom with his descendants. It was a silver inkstand, a most appropriate gift to this incessant author,—and bore an inscription which says, in part, that the givers

regretted "that this expression of their esteem should be occasioned by the ingratitude of their country."

So ended the more important part of the activites of this remarkable life.

Yet a few years were to remain to the illustrious exile, and for him they only could be years of incessant labour. Even at sea he was busy,—writing his "Observations on the Prevalence of Infidelity," and diligently studying the New Testament, "which" he wrote to his friend Lindsey, "I think I read with more satisfaction than ever."

His impressions of America, on arrival, were very agreeable. Of New York he wrote, "I think I never liked any place so well." "My reception," he adds, "is too flattering, no form of respect being omitted. I have received two formal addresses; more, they say, are coming; and almost every person of the least consequence in the place has been, or is coming, to call upon me."

After a few weeks he writes again: "I feel as if I were in another world. I never before could conceive how satisfactory it is to feel a sense of perfect security and liberty, all men having equal rights and privileges and speaking and acting as if they were sensible of it." A further remark is very flattering: "Whether it be the effect of liberty or some other cause, I find more clever men, capable of conversing with propriety and fluency on all subjects relating to government, than I have met with anywhere in England."

After a short visit in this city, where, as I have said, he was urged to settle, Priestley withdrew to the home of his son, at Northumberland, in this State, in order to have greater command of his time than he could have in the larger place. Before even his instruments and books were unpacked he writes of the renewal of his studies; every day he gives some hours to his Church History, and before beginning on that, reads, each morning, a long passage from the Hebrew Bible. "I have no satisfaction," he says by the way, "like that of the study of Scripture."

In February, 1796, he again visited Philadelphia, and delivered a course of lectures on "The Evidences of Revealed Religion." "The congregation which attended was so numerous that the house could not contain them. As many were obliged to stand as sit, and the doorways were crowded with people."

To this incident in his life we of this church are especially drawn. It was the interest aroused by this course of lectures which suggested to a circle of gentlemen here—some of them Priestley's former friends in England—the founding of a Unitarian Church. Dr. Priestley was consulted. He was, I understand, urged to unite with the new society as its minister. Certain it is that, declining this request, it was his encouragement to the people to organize without a minister, and to conduct their own services, which decided those interested to establish the church. The illustrious clergyman united with them as a lay member, and his autograph enriches our early records. On the 12th of June, 1796, the first meeting was held, and this society came into formal existence.

On subsequent visits, Dr. Priestley gave other courses of lectures, and renewed his assistance and encouragement to the members of the young church.

As one of the earliest representative Unitarians, as an eminent man of science, as by adoption and affection a citizen of this country, there might well be some memorial of him in America. As the founder, and one of the earliest members, of this now ancient Church, it might fitly be *here*.

On the walls of this church, which might very appropriately, indeed, be called after him, beside the names of Vaughan and Eddowes and Birch and Taylor, its early and faithful servants, and among the gathering memorials of its later members, our own valued friends, there ought to appear, not inconspicuously, the name of him whose practical wisdom directed, and whose encouragements sustained, the devoted group who first composed it, *Joseph Priestley*.

Mr. May's suggestion met with a prompt and widespread response. Within a year a monument was completed and placed in the auditorium of the church in Philadelphia that Priestley helped to found. It was dedicated on March 13th, 1889. Dr. C. C. Everett, Dean of the Harvard Divinity School, delivered an

oration on "Priestley and the Old and New Unitarianism." Mr. May gave a review of the life of Priestley, and Professors Joseph Leidy, J. P. Lesley and George F. Barker spoke of the scientific significance of his work.

The monument, consisting of a tablet and bust, is set in the left wall of the church. It was unveiled by Robert Priestley Hayes, a great-great-grandson of Dr. Priestley. The central inscription on the tablet read as follows:—

Joseph Priestley, LL.D., F.R.S., theologian, philosopher, scholar; one of the ablest and most eminent exponents of Unitarian Christianity; a leader in scientific research, his life was consecrated to the service of his religion; an indefatigable student; an acute observer; a wise and influential preacher. In all relations he was pure, simple, upright, humane, courageous, a steadfast defender of the rights of humanity. He was, in her early struggle against oppression, a generous friend of America.

On the left of the central inscription are these words:—

Born at Fieldhead, in Yorkshire, England, 13 March 1733. Persecuted for his opinions, he emigrated to America, 7 April, 1794. Died at Northumberland in Pennsylvania, 6 February, 1804.

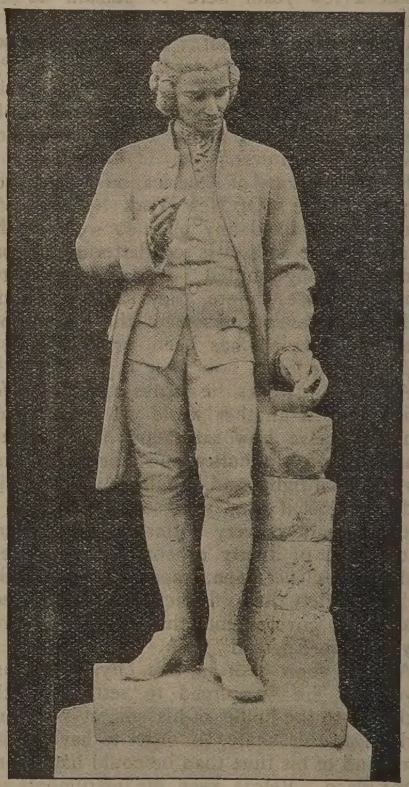
On the right hand side are the following words:—

This church was founded under his encouragement, 12 June, 1796. This monument is erected as a tribute to his memory from the Unitarians of America, 13 March, 1889.

Priestley's Service to Science.

[From an Address by Prof. Huxley, at the unveiling of a statue at Birmingham, on the Centenary of the discovery of oxygen, August 1st, 1874.]

Priestley's reputation as a man of science rests upon his numerous and important contributions to the chemistry of gaseous bodies. . . Without the careful scientific training of Black, without the leisure and appliances secured by the wealth of Cavendish, he scaled the walls of science as so many Englishmen have done before and since his day; and trusting to mother wit to supply the place of training, and to ingenuity to create apparatus out of washing tubs, he discovered more new gases than all his predecessors put together had done. He laid the foundations of gas analysis; he discovered the complementary actions of animal and vegetable life upon the constituents of the atmosphere; and, finally, he crowned his work, this day one hundred years ago, by the discovery of that "pure dephlogisticated air" to which the French chemists subsequently gave the name of oxygen. Its importance, as the constituent of the atmosphere which disappears



STATUE BY WILLIAMSON.

in the processes of respiration and combustion, and is restored by green plants growing in sunshine, was proved somewhat later.

When Priestley commenced his studies, the current belief was that atmospheric air, freed from accidental impurities, is a simple elementary substance, indestructible and unalterable, as water was supposed to be. When a combustible burned, or when an animal breathed,

it was supposed that a substance, "phlogiston," the matter of heat and light, passed from the burning or breathing body into it, and destroyed its powers of supporting life and combustion. Thus, air contained in a vessel in which a lighted candle had gone out, or a living animal had breathed until it could breathe no longer, was called "phlogisticated." The same result was supposed to be brought about by the addition of what Priestley called "nitrous gas" to common air.

Now, Priestley says that, in 1774, the possibility of obtaining air less phlogisticated than common air had not occurred to him. But in pursuing his experiments on the evolution of air from various bodies by means of heat, it happened that, on the 1st of August, 1774, he threw the heat of the sun, by means of a large burning glass which he had recently obtained, upon a substance which was then called *mercurius calcinatus, per se*, and which is commonly known as red precipitate.

"I presently found that, by means of this lens, air was expelled from it very readily. Having got about three or four times as much as the bulk of my materials, I admitted water to it, and found that it was not imbibed by it. But what surprised me more than I can well express, was that a candle burned in this air with a remarkably vigorous flame, very much like that enlarged flame with which a candle burns in nitrous air, exposed to iron or lime of sulphur; but as I had got nothing like this remarkable appearance from any kind of air besides this particular modification of nitrous air, and I knew no nitrous acid was used in the preparation of *mercurius calcinatus*, I was utterly at a loss how to account for it.

"In this case also, though I did not give sufficient attention to the circumstance at that time, the flame of the candle, besides being larger, burned with more splendour and heat than in that species of nitrous air; and a piece of red-hot wood sparkled in it, exactly like paper dipped in a solution of nitre, and it consumed very fast—an experiment which I had never thought of trying with nitrous air."

Priestley's view, in fact, is that atmospheric air is a kind of saltpetre, in which the potash is replaced by some unknown earth. And in speculating on the manner in which saltpetre is formed, he enunciates the hypothesis, "that nitre is formed by a real *decomposition of the air itself*, the *bases* that are presented to it, having, in such circumstances, a nearer affinity with the spirit of nitre than that kind of earth with which it is united in the atmosphere.

It would have been hard for the most ingenious person to have wandered further from the truth than Priestley does in this hypothesis of his. . . . Nevertheless, as Priestley himself somewhere remarks, the first object of physical science is to ascertain facts, and the service which he rendered to chemistry by the definite establishment of a larger number of new and fundamentally important facts is such as to entitle him to a very high place among the fathers of chemical science.

Priestley's Service to Theology.

[From an Address by Alexander Gordon, M.A., on opening the Session of the Unitarian Home Missionary College, 3rd October, 1894.]

If you ask me what I should reckon Priestley's greatest service to theological science, I should say that it is to be found in his adoption of the historical method of investigating the problems of doctrine, and in his special handling of that method. The pith of his argument is well given in his letters to Geddes, the Roman Catholic scholar, who, to his honour be it spoken, had thus addressed him: "I grant that you are a Christian as well as I, and I embrace you as a fellow-disciple in Jesus." Priestley was the precursor of the modern theories of theological development, though I do not think he used the term. His term was "corruption," a term which, it may be said, begs a very important question. At any rate, it throws into strong relief the fact, on which all are agreed, that there is, and must be, some primitive nucleus whence developments proceed. Now it is the object of all who, for any reason, are interested in the origin of Christianity, to reach this primitive nucleus at its first, undeveloped and uncorrupted stage. Where are we to seek it? By universal consent, we must go to the New Testament. There, if anywhere, we shall come upon its traces. Here the agreement begins and ends. The New Testament is in all hands. But one man finds the Trinity in it; another, the simplest Monotheism; a third, the Papacy; a fourth, the supremacy of the illuminating Spirit. The same words yield opposite results, because the principles of interpretation differ. The New Testament is to be interpreted by the voice of the Church; or by the testimony of the Creeds; or by the opinions of the Fathers of the first centuries,

before the age of dogmatic creeds began at Nicæa. These had been the expedients proposed by the Catholic, the Anglican, the Arian respectively. Socinus had rejected them all. It cannot matter to me (so, in effect, he contended) what any Church, or any Creed, or any Father may have said; I go to the New Testament myself, to read it with my own eyes, to understand it with my own mind.

This was not the position of Priestley. He thought this as irrational a proceeding as any of those which it superseded. Even if, by good luck, the true sense were reached, there was no means of proving it to be such. The New Testament, in Priestley's view, is not to be construed as a book of enigmas, which might belong to any age. It is not dropped straight out of heaven into the hands of the man of to-day, for him to make what he will of it. It belongs to a specific period; it was written for a given class of persons; it was written to be understood. "Therefore," said Priestley, "it will be an unanswerable argument *à priori* against any particular doctrine being contained in the Scriptures, that it was never understood to be so by those persons for whose immediate use the Scriptures were written, and who must have been much better qualified to understand them, in that respect at least, than we can pretend to be at the present day." (*Works* vi. 7.)

Accordingly it is the whole object of Priestley's histories of doctrine to get at the mind of the common Christian people in the first age; to make their primary understanding of Scripture the norm for its true interpretation; and then to trace the process by which this first impression, this real meaning, suffered transmutation by the speculative genius of philosophising divines. Of the Nicene Council, he quaintly says, "there was no House of Commons in that assembly." It "represented the Christian Church in no other sense than the House of Lords might be said to represent the English nation." He conceived that he could penetrate to this unsophisticated sense of the primitive believers through the very writings of the Fathers whereby it had been overlaid and obscured. Their admissions, their rebukes, their appeals, their laboured arguments, their surviving conservatisms: all were materials to his purpose.

The plan was novel, the conception original, the whole endeavour strictly scientific in its method and basis. And I do not think that Priestley's work in this department has received the full recognition which it rightly claims from us, whether we regard its spirit or its execution. The progress of biblical knowledge implies, no doubt, a readjustment of his argument and a revision of his conclusions. But the readjustment and revision are effected by the use of principles which he was the first to set forth and apply. We now go behind the New Testament, just as he went behind the Fathers. The New Testament itself is, to us, largely a record by help of which we may reach the first impression, made by the life, and work, and word of Christ. In so doing, we do but carry out his suggestions and carry on his method. He is the genuine precursor of the properly historic treatment of biblical and theological questions.

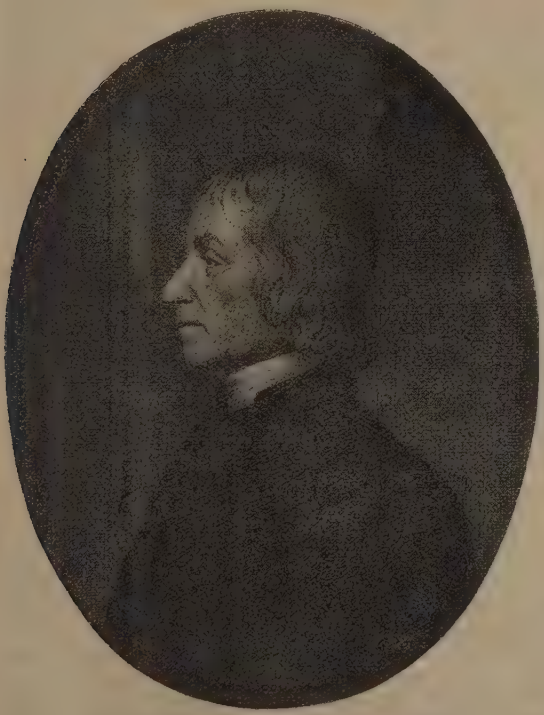
Portraits of Dr. Priestley.

Dr. Priestley's face has been painted, engraved, stamped in metal, worked in clay, cut in glass, and in other ways represented many times over. The earliest oil portrait is known as the Leeds portrait, artist unknown, but

PORTRAIT BY HOPWOOD.

dating about 1763. A photograph of it hangs in the Vestry at the Church of the Messiah, Birmingham.

A later portrait by Opie is at Manchester College, Oxford, and was reproduced in *The Seed Sower* of April, 1898. Fuseli painted a portrait in 1783 for Johnson, Priestley's publisher. Another by I. Hazlitt, was painted about 1788. In 1794, just before he went to America, Priestley's portrait was painted by (American) near the end of the century, and this latter has been engraved by Partridge, Holl and others. Several later portraits were painted in America. An engraving, published by *D. Eaton*, London, was bound up with Rutt's edition of the life and correspondence. Priestley also appears on medals by Phipson, Hancock and Halliday, and the beautiful medallions by Josiah Wedgwood must not be forgotten. These were made in two or three sizes, and the present writer has one of the small ones. The plaster medallion at the Church of the Messiah is like the larger of the Wedgwood ones. Writing to the Rev. T. Lindsey, in 1790, Dr. Priestley says, in a postscript: "My daughter wishes much to have the print in which we are represented as going to hell, etc. I shall be obliged to you to buy it and put it to my account. She has the former in which we are in the same pulpit." These caricatures were sold in the print shops. Some are exceedingly coarse.



FROM ENGRAVING PUBLISHED BY D. EATON.

Of busts and statues we have no space to write at length. Oxford, Birmingham, and Leeds now have their statues, and there is a bust in the First Unitarian Church, Philadelphia, U.S.A., which was unveiled in 1896. Priestley's head has also been represented on a glass seal and in other ways. A long list of Priestley's likenesses will be found in the appendix to Dr. H. Carrington Bolton's "Scientific Correspondence of Joseph Priestley," privately printed in New York, in 1892, to which we are indebted for some of the particulars here given.

HERBERT NEW.

Artaud, and now belongs to Dr. Williams' library. It was engraved by Holloway. A descendant of the doctor (Madame Belloc) says that this portrait is "what my mother affirmed to be the real grandfather she remembered." Other oil portraits were painted by I. Millar in 1789, and Gilbert Stuart

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"The Church's greatest weakness is the lack of consciousness in its own strength."—*Cardinal Newman.*

"Drill your thoughts; shut out the gloomy and call in the bright. There is more wisdom in shutting one's eyes than your copy-book philosophers will allow."—*J. R. Green.*

Travel Impressions.

By the Editor.

VII.

Alassio, Italy,

December 25th, 1903.

Christmas Day—a grey, cloudy morning, melting into a soft, sunny afternoon. A little red-roofed town, planted in the midst of a great amphitheatre of hills, with the blue Mediterranean washing their feet. In the distance, across the waters to the south-east, rise the Appenines, their snow-clad peaks just touched at the sun-set hour with rosy light. Behind and within the little town orange groves abound, laden with golden fruit just ripe for picking. The hills farther back are cut from base to summit into huge steps or terraces, set thick with olive trees, and rising tier above tier for more than a thousand feet—the labour of a thousand years. Taking the road upward we come to the villas of the English colony, each with its well-kept garden, luxuriant in flower and foliage even at this time of the year. Here, overhanging a low wall, is a great bush of heliotrope, and a yet greater bush of the reddest of roses, while above them rises an orange tree heavy with fruit, and at the back stands a noble palm. A little higher geraniums run riot all along the trellis work separating one garden from another. As we ascend the eyes are caught by a wealth of crimson carnations, homely stocks, white and purple primulas, etc., guarded sometimes by the swords and spears of giant cacti, ten and twelve feet high. Presently, at a turn in the road, we see the little town below, clustered round its curious old church, with its dome and bell-tower and embattled walls,—for at one time it served as fortress also, the inhabitants taking refuge within when the pirates appeared. In such scenes and surroundings we find ourselves this Christmas Day.

* * * * * * *

On Christmas Eve we attended "The Shepherd's Midnight Mass," the annual service with which, in the pastoral districts of North Italy, the Roman Church ushers in the festival of the Nativity. From far and near the shepherds gather together for the Christmas festa, and all day long they have wandered about the narrow streets of the town, gazing with wondering eyes at the decorations and contents of the little shops. They live solitary lives amid the quiet hills, and for months together have no company but their sheep. But at Christmas they come down to the town—which is to them their Paris or London—meet their friends and gather some faint and distant echo of the great world's doings. Neverthless, the Duomo of Saint Ambrogio is the chief centre of interest. As the evening wears on, the piazza, in which the church stands, is gradually filled by a great crowd, both of townsfolk and shepherds, chatting, laughing, singing, waiting the hour for Mass to begin. All day long the bells have been clashing, and now at half-past ten the doors are opened and we push in with the throng, curious, expectant, but, truth to say, not very reverent. We find a seat close by a group of sturdy Alassio girls, brimming over with vitality, and who keep up an animated conversation nearly the whole time. Soon the great church is packed with some two thousand people. Many of the shepherds are round the altar, others are in the side chapel, where the Manger of Bethlehem is represented, for they are favoured individuals to-night and may go where they will, even standing on the altar steps. Their home-spun frieze is side by side with the silken robes of the three officiating priests. The altar is ablaze with lights and decorated with masses of artificial flowers. Soon after the service begins the first break in the usual order occurs. Down the centre aisle a lane is hurriedly cleared for a procession. The Rector lifts the Bambino, a waxen image of the Child Jesus, from the altar and advances with it to the altar rails. The attendants bring a great Baldacchino which is carried aloft by six shepherds. An acolyte steps forward carrying a huge brass crucifix. He is followed by the scarlet and white-robed choristers. When all are in their places the Rector comes down the steps and stands beneath the Baldacchino carrying the Bambino in his arms. The congregation rise from their seats and, led by the choir, begin singing a quaint old carol, and to the singing the procession moves down the centre aisle to the western door, then turns and

marches up the side aisle to the chapel where the manger is arranged. The singing continues for full ten minutes, while the shepherds crowd into the chapel to see the show prepared. Through an arched opening in the wall they look into a sort of cavern arranged to represent a mountain landscape. On the right there is a little group of figures—the Holy Family under a straw-thatched shed, according to the traditions of Italian Sacred Art. The manger, the cattle and the donkey all are there; it is said to be like a Nativity by Botticelli. Over the broken ground comes a procession of peasants and shepherds, each bringing some gift for the Holy Child. In the distance the towers of Jerusalem are seen. The whole scene is softly illuminated by invisible lamps. Here the Bambino is deposited while the Rector delivers the shepherds' sermon in a stentorion voice heard all over the church. The sermon consists mostly of a recitation of the Nativity story from the Gospel of St. Luke. After the sermon one of the assistant priests offers up a prayer for peace, peace in the heart, peace in the family, peace in the nation, peace in life, and peace in death and peace beyond. The procession re-forms and returns by a shorter route to the altar where the Bambino is again placed.

The Mass then proceeds until near the stroke of twelve, when another and yet more important break occurs. Once more a lane is formed along the centre aisle to the great west doors on which a knocking is heard. The doors opened, a tall, aged shepherd enters bearing in his arms a snow-white lamb. This he carries up the aisle, the people on either side pressing near to touch the lamb with their hands; but moving quickly on the shepherd arrives at the altar steps and presents the lamb to the priest for his blessing. The lamb offered is the representative of the flocks of all present, and in blessing it the blessing of heaven is invoked on all. The priest then takes the Bambino in his arms and presents it to the old shepherd for salutation who, bending one knee, gives it a reverent kiss. It is then presented for the same salutation to each shepherd in turn, then to the shepherd boys, who kneel at the chancel rails, and then to large numbers of the congregation who come forward, and bowing low at the rails give the Bambino the kiss of peace. This occupies fully a quarter of an hour during which time the choir and congregation sing to a fine old tune a well-known carol.* Mass then proceeds and the whole service presently concludes by the priests, choir and congregation bursting forth into the triumphant strains of the "Gloria in Excelsis," to music which, repeated year after year, is familiar to every one. It is a quarter to one before we leave the church and pass out into the quiet, star-lit night.

So Rome popularises the gospel story, and keeps a hold on the faith and affections of simple folk. The service was at once a dramatic, a pictorial, and a musical setting of the old, familiar narrative; and much as we may differ from the Roman Church, and much as a good Protestant may object to some of the features in "The Shepherds' Midnight Mass,"

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* "*Fra l'orrido rigor di stagion cruda.*"

Our readers may be interested in the accompanying free translation of some of the verses:—

'Mid the cruel season of the winter wild,
My Jesus thou wast born, within a lowly hut;
Not with friends but cattle near was thy birth in Bethlehem,
O loving heart divine!
And this thou didst for me, for love of me.

If so humble a chamber pleases thee so well,
Wilt thou not of my heart make a chamber too?
I would gladly housen thee and enjoy thy presence near,
True lover of the soul.
O thee I wish to follow, to follow constantly.

If the snow-white meadows once delighted thee,
O now I bring for thy delight a pure and snow-white faith;
If lowly sheep were welcome to thee, wilt thou not also welcome
This lowly soul of mine,
Which longs with thee to be, continually with thee?

O ye, happy shepherds, and for ever blest,
Who wondered wistfully when that great birth ye heard;
Who so joyful sped onward to see, as ye were bidden,
That holy beauteous child,
And in that face divine
Beheld, ye happy ones, beheld all Paradise.

O thou, fortunate sheepfold, which had it for thy fate
To make within thyself for him a cradle fair;
From the spheres the winged hosts fly to thee
To hail and honour him;
And thou art from a sheepfold
Changed to a holy shrine.

the thing amply justifies itself to the members of that church by its results, and may even suggest to Protestantism that it has something to learn from its opponents as to the ways and methods of reaching the heart of the common people.

Notes and Jottings.

There was an ecclesiastical flutter of a few days over Mr. Beeby's resignation of his living and the action of the Bishop of Worcester. The former had the courage to teach what many men secretly believe. It is assumed pretty generally that he has a large number of sympathisers in the ranks of the clergy, but there is no sign of any movement among them. For the moment the theological interest of the Church of England seems to be almost dead, or it is confined to detached questions of criticism which do not touch the fundamentals of the faith.

It is of course quite another question whether Mr. Beeby's attitude towards the doctrine of a Miraculous Birth is in any way compatible with the accepted creed of the Church. Evidently Dr. Gore thinks it is not, and his action has all the appearance of a healthy protest on behalf of intellectual honesty. But men are beginning to ask why this particular article of belief should be selected, when there are many others, upon some of which the Bishop himself has no great reputation for soundness, which present no less difficulty. Is the clause "He descended into hell," in the Creed, to be taken literally, or may it be treated symbolically, because we no longer accept the mediæval cosmogony? Is it consistent to treat the miracles of the Old Testament with freedom, and to be rigid in regard to those of the Gospels? To what intent is historicical study to be regulated by the traditional creed? What questions are closed for the human mind because the Church has decided already? These are serious and pertinent questions, and Dr. Gore must be prepared to hark back all along the line, or else to treat with considerable patience the period of tentative conclusions, which is preparing the way for the doctrinal reconstruction of the near future.

The name of the Abbé Loisy is becoming familiar in England. It is chiefly through him and his books that the liberal movement among the Catholic clergy in France has been brought to our notice. The recent Papal condemnation of his writings will probably do a good deal to increase his reputation. He has not allowed himself to be silenced, and his lectures in Paris are said to be attended by large numbers of students. This fresh advertisement, a bad tactical blunder on the part of the Curia, is certain to make "L'Evangile et l'Eglise" one of the popular books of the season. Intending readers should also turn to "Autour d'un petit livre," which deals with the controversy, and is somewhat autobiographical in character.

The January number of the *Hibbert Journal* contains a series of articles on "The Alleged Indifference of Laymen to Religion," which will be of interest to the general reader. The three papers by Sir Oliver Lodge, Sir Edward Russell, and Professor Muirhead do not strike us as particularly novel or suggestive; but the editor has succeeded in presenting us with a new point of view, and he has done so with remarkable force. His contention, put into a few words, is as follows, that Christianity is becoming a Life rather than a Doctrine, appears in some respects more difficult or less attractive. The question—"What is Christianity?" must be followed by another — "Where is Christianity?" It is just the inability to find any real Christianity in our military and commercial society which is making many men dissatisfied with all the organised forms of religion. They are too sincere to profess any interest in a solemn make-believe without reality.

It must be remembered that Mr. Jacks is only professing to act the part of a reporter. He puts before us what other men of high character and intelligence have said to him. The difficulty is, according to his judgment, a real and a growing one; and certainly no one interested in religion, unless he is of a very conventional type of mind, would attempt to make light of it. But the article is a challenge without an answer, and we confess to no great

fondness for these menacing notes of interrogation. It is after all of little practical service to have our balance upset unless there is some promise of a restored equilibrium. We hope that Mr. Jacks means to give us some indication of the way in which he would deal with the difficulty he has raised. Does he mean to shut us up in the dilemma of extreme Tolstoïsm on the one hand, or a candid disavowal of Christianity on the other? Perhaps after all he is hoping that other people will supply him with answers to his sphinx-like questions.

Consider what you have in the smallest chosen library. A company of the wisest and wittiest men that could be picked out of all civilised countries, in a thousand years, have set in best order the results of their learning and wisdom. The men themselves were hid and inaccesible, solitary, impatient of interruption, fenced by etiquette; but the thought which they did not uncover to their bosom friend is here written out in transparent words to us, the strangers of another age.

The Seed Sower.

A MONTHLY MAGAZINE,

FOR THE HOME, THE SCHOOL, AND THE CHURCH.

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Guild News.

The Winter Session at Friar Gate Chapel Guild, Derby, has opened very prosperously, and the committee of this branch of the National Conference Guilds' Union may be congratulated on their programme for 1903-1904, which is both interesting and instructive, and while not being of too heavy a character, yet touches on subjects which cannot fail to broaden the mind and strengthen the religious life of its members. It is as follows:—

1903.

Oct. 15. United Meeting of Guild, Band of Hope, Scholars, and Gospel Hall Endeavour Society.
Subject—"The Object of Life."
Leader—Mr. J. Larratt.

Oct. 28. Social arranged by Members of the Guild.

Nov. 11. Story of Religion in England. Lecture I., "From the far-off past till the Reformation."
Leader—Mr. S. D. Hall.

Nov. 25. Subject—"A few thoughts on an Eastern Religion."
Leader—Mr. Geo. Kitching, A.C.R.

Dec. 9. Story of Religion in England. Lecture II., "The Reformation Times."
Leader—Mr. S. D. Hall.

1904.

Jan. 13. New Year's Service.
Address by the Minister.

Jan. 27. Lecture. "Life and her children."
Leader—Mr. E. Johnson.

Feb. 10. Subject—"The Development of Religious thought in China."
Leader—Mr. Reynolds.

Feb. 24. Lecture IV. "Birds and their Nests."
Leader—Mr. S. D. Hall.

March 9. Subject—"Ruskin's Creed."
Leader—Mr. Neville Slater.

March 23. Guild, "At Home."

N.B.—The lectures will be illustrated with lantern views. Mr. Oliver Wilkins has kindly consented to work the lantern.

It is gratifying to learn that, although the Guild is small in point of numbers, the members number from 30 to 40, there has been this session an increase of interest in the work of the Guild both on the part of the members and also in the congregation of the chapel. A sub-committee provides flowers for the table each meeting, which are taken at the close by a member of the Visiting Committee to some sick person. At other times flowers are provided for the Communion Table at the chapel, while at the festivals in the chapel the members of the Guild help in the decorating, realising that helpfulness blesses both the giver and receiver.

You want but one verdict; if you have your own, you are secure of the rest.

News from the Field.

In so small a community as ours it is somewhat strange that there should be so many changes in our ministerial ranks. Since our last issue we have to report resignations by *Rev. L. T. Badcock* (of *Shepton Mallet*), *Rev. N. Anderton, B.A.* (of *Preston*), and *Rev. R. H. Bloor* (of *Hackney*).

And we note that the *Rev. F. Mott* goes to *Stourport*, *Rev. J. H. Weatherall* to *Bolton*, *Rev. W. R. Shanks* to *Holbeck*, *Rev. R. H. Bloor, B.A.*, to *Reading*, *Rev N. Anderton, B A.*, to *Pendleton*, *Rev. G. A. Ferguson* to *Gateshead*, and *Rev. Harold Rylett* to *Tenterden*.

The *Rev. E. Buckland* has been welcomed to *Derby*, and there has been a remarkable meeting at *Aberdare* to celebrate the 40th year of the ministry of the *Rev. R. J. Jones, M.A.* Testimony was borne to the great services and sterling worth of *Mr. Jones*, whose ability has long been known throughout and beyond the principality of Wales.

The friends at *Trebanos*, in *S. Wales*, have had a cheerful meeting to rejoice with each other over the removal of the debt which so long burdened their place of worship.

Sales and bazaars are still going on, and bringing in useful sums of money to help our various churches. *Longsight* reports receipt of £75 *Stockport* of £130, *Astley* £63, *Rochdale* £153, *Free C. Ch.* (*Leicester*) £78, *Colne* £18, and *Mountpottinger* just tells us of success, and of the sale of all their goods.

An opening for good work has been found for the *Rev. F. Allen* by the *British and Foreign* and *S School Associations*. They are sending him throughout the country as a sort of general colporteur to promote the circulation of the excellent literature which they publish.

The *Rev. J. Harwood* is continuing to give the benefit of his services as a sort of minister at large, and is going about the country visiting many churches, and stimulating our friends by his lectures and sermons. Work like his and *Mr. Carpenter's* cannot be too highly appreciated.

Services are being arranged for at *Cambridge* by the *B. & F. Association*. Good preachers ought to be sent, and a sustained effort made to build up a church in this important city.

The *Revs. C. Roper* and *D. Agate*, as well as others, have been rendering good service to some of our northern churches. We hear of preaching and lecturing at *Choppington*, *Gateshead*, *South Shields*, *Sunderland*, and other places.

The *Manchester Association* continues its visitation of the churches in its district. *Platt* was the last place visited, and the occasion was marked by some features of peculiar interest. *Mr. Steinthal* was present, with many others, and he was able to bear witness to the religious zeal which had recreated the *Platt* congregation forty years ago.

The pretty church erected at *Child's Hill*, *London*, is under the active and able ministry of *Rev. E. Daplyn*, more than vindicating its right to exist,—it is satisfying the needs of many earnest souls, and quickening the life of the district in which it is situated.

It is pleasing to note that expressions of good-will, as well as substantial gifts, have reached the *Rev. G. St Clair*, from *Dudley*; *Rev. J. Collins Odgers*, from *Bury*; the *Rev. W. R. Shanks*, from *Strangeways*, *Manchester*; *Rev. W. Whitaker*, from *Lecicester*; and *Rev. S. S. Brettell*, from *Maidstone*.

Mr. Arthur Chamberlain, who has been driven from the vice-chairmanship of the Birmingham Bench of magistrates by the brewers and liquor interest generally, is resolved to go on with his good work on behalf of Temperance. The blow struck at him will recoil upon those who smote him. Meanwhile, he will be more active than ever in carrying on his work for the social and moral uplifting of the people. He is taking a great interest in our missions in Birmingham, giving, we are told, to each of them £1000 towards enlargement, and £100 a year as a subscription. His example should stir a spirit of emulation among the rich Unitarians of *Birmingham*.

The special services held in theatres and public halls in various parts of the country before Christmas seem to have been sufficiently useful and satisfactory to induce the *B. & F. Association* and the friends in various parts of the country to arrange for others on similar lines during the early part of the present year. We hear of arrangements for *Newcastle-on-Tyne*, *Merthyr Tydvill*, and other parts of the country. Our friends must not make the mistake like the one at *Devonport* of holding the services in the afternoon. They must be in the evening, and there must be plenty of light, good music, and courteous attendants to welcome strangers.

The *Rev. Charles Hargrove* is going out to Australia, South Africa, and to other distant parts of the world, to carry our messages of greeting and good-will to the scattered members of our household of faith, and to tell our good tidings to all who will listen. He goes with the heartiest good-will and prayers of all his brethren at home, whose earnest desire is that he may strengthen our little groups of faithful worshippers, and gather into our ranks many of those who are eagerly looking for an uplifting gospel, and a faith Catholic, free, and gladsome. The letter which he has just published will prepare the way for him, and shew his admirable fitness for the mission he has undertaken.

Our obituary record this month partakes of even a sadder tone than usual. It includes the *Rev. Brooke Herford*, the strenuous, devoted, and successful missionary preacher in England and America; *Harry Rawson, J.P.*, the highest type of the faithful citizen; *Mr. Stanley Darbishire*, whose family name has been one of note among us for generations; *Mr. Gregory Foster*, of *Clapham*; and *Mr. J. Gresty*, of *Whitchurch*, faithful to the end; and women, gracious, saintly, and zealous, like *Mrs. Charles Wright* (of *Boston*), *Mrs. C. M. Holland* (of *Wrexham*), and *Miss Barlow* (of *Newcastle-on-Tyne*), have left us to mourn their loss, and to feel that the world is all the poorer because they are no longer in it. But the gathering ground of souls in the City of God grows richer with every harvest reaped from the churches among whom it is our delight to live and serve.

SCRUTATOR.

January 18th, 1904.

The Midland Educational Company, Limited, Birmingham.